

The Influence of Islamic Work Ethics towards Business Performance among Maranao Entrepreneurs in Marawi City

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Abstract: *Islam, as a way of life, gives Muslims direction in all areas of their lives. In all modes of instruction, there are advantages and moral principles. Business is therefore not an exception. Honesty, fairness, and serving the public good are the fundamental principles for conducting business. These teachings are applicable to both Muslims and non-Muslims who think that moral principles and ethical behavior are essential in business dealings. Islamic work ethics are a significant factor in helping entrepreneurs work safely, morally, and productively. However, there are still problems with business ethics. This is demonstrated by the abandonment of universal and religious values in favor of financial gain. This study was conducted to find out how the company performance of 35 selected entrepreneurs in Marawi City, the Philippines, was impacted by Islamic work ethics, specifically commercial ethics. A cross-sectional survey design and a descriptive technique were used to analyze the findings from a self-made questionnaire that was distributed to the aforementioned respondents. The frequency, percentage, and weighted mean were used to statistically analyze the data using a 4-point Likert scale, with 4 denoting highly influential and 1 denoting hardly influential. The outcomes of the questionnaire indicate how Islamic ethics are embedded in the respondents' entrepreneurial operations. It also illustrates that Maranao entrepreneurs place a high importance on honesty, justice, and public welfare, and that these values are critical to their company's survival and success. Given that doing good deeds is regarded ibada and a way of pleasing Allah (swt), it is suggested that the respondents be encouraged to continue doing them.*

Keywords: *Influence, Islamic work ethics, business performance and Maranao entrepreneurs*

I. INTRODUCTION

1.1 Background of the Study

Islam is both a religion and a way of life. The five pillars of Islam shape the lives of Muslims. Despite the fact that entrepreneurship is not one of its cornerstone, doing business is seen not only as heavenly and ibada (worship) but also as a critical component of human life. As a result, Muslims must understand the concept of work and the ethics related with it through Islamic teaching. Muslims are especially urged to create their own enterprises and to conduct themselves honestly and dependably. In fact, work is viewed as both a responsibility and a kind of worship in Islam. Absolute devotion to God does not exempt one from working. One of Allah's objectives for creating the day, according to popular belief, was to urge believers to seek employment for their personal well-being as well as the benefit of others. As a result, Islam regards entrepreneurship as a moral commitment required in order to carry out beneficial actions that comply to Islam's essential teachings.

Business is no different from other aspects of Muslim life in that ethics apply to all of them. Muslim business owners need to be highly ethical in all facets of their operations. But Islamic business ethics are still a problem, even among Muslims. Even though a business owner claims to believe in Allah, this does not mean that their company actually abides by Sharia in the real world. Islamic ethical principles, which prioritize empathy, intolerance, compassion, generosity, and hospitality, are a matter of faith and philosophy, not a replacement for the virtues and values that are held in common by all people.

In fact, Hasanuzzaman (2003) in his literature Islam and Business Ethics, openly acknowledges that many Muslim societies have given up on both religious and universal principles in order to pursue financial success. Furthermore, Rafiq (2007), referenced by Abdul Hamid et al., claims that it is difficult to be honest and trustworthy in business because these traits are frequently associated with negative connotations like lying and fraud. Additionally, Burji (2018) also observes that unethical business practices are pervasive in the market today, including selling of expired goods, selling of low-quality goods while posing as having high standards, or generally selling out goods with known flaws without the buyers' consent, using inappropriate weights and measures, selling of haram goods, and engaging in usurious activities.

Profitability is now more essential to businesses than doing good for Allah. Only by modeling their behavior after the Prophet Muhammad's (PBUH) reputation as a trader and merchant will business people be able to curb their egocentric and individualistic tendencies. 2012 (Beekun).

1.1 OBJECTIVES

A set of moral rules that define what is right and bad is called ethics. Since it sets down what should and shouldn't be done, it is a normative field. Islam places a high value on both earning a living and trading, however because of its outlined rules, moral and ethical conduct must be embedded with business dealing. Analyzing the effect of Maranao entrepreneurs' Islamic work ethics on business performance and activities is essential in terms of day-to-day operations. Additionally, it aims to determine the degree to which Maranao business people follow both moral and immoral Islamic business practices. These were looked into as the basis for the study.

II – LITERATURE REVIEW

2.1 Background Theory

Divine Command Theory, which is founded on the Tauhidiq paradigm and draws on both primary and secondary Islamic sources of knowledge, serves as the theoretical framework for this study. According to the Divine Command View, what is good or bad, permitted or forbidden, depends on one's religious beliefs. As a result, this idea suggests that God decides what is right or wrong. In other words, there is a strong connection between ethics and religion (Rachels & Rachels, 1993). The majority of religious people believe that only within the context of religion, specifically the Jewish and Christian religions, can ethics be understood. Therefore, God is viewed as a lawgiver who created the cosmos and all other things, according to Rachels & Rachels (1993), who state this in their study.

In contrast to Jewish and Christian beliefs, Mohammed (2005) contends that Islam makes it clear that humankind's main purpose for living in this world is to glorify the One God by performing good deeds and abstaining from performing negative deeds. The Tauhidiq Paradigm is an Islamic approach to the theory of divine commands that places a strong emphasis on Tauhid (the unity of Allah) or Islamic monotheism and makes harmonious connections between business procedures, choices, and the concerns of this world (Al'Dunya) and the Hereafter (Al'Akhirah) (Rahman, 1995; Hamid, 1999). The basis for assessing the variables influencing how Islamic business ethics are practiced by enterprises in Nigeria's Kano City is the tauhidiq paradigm method of the divine command theory. The basis for investigating the factors influencing how Islamic business ethics are applied by businesses in Nigeria's Kano city is the paradigmatic approach of the divine command thesis.

Commercial ethics generally looks at moral and ethical standards and guidelines in a business setting, as well as the various moral and ethical issues that could arise and any particular obligations or responsibilities that apply to people who engage in trade. By establishing exact determinations about what is appropriate or inappropriate, it conveys what should be done or not done. Thus, the study of what is morally good and evil, right and wrong, and just and unjust in business is known as business ethics.

Islam also stresses the significance of moral principles in every aspect of human life. It highlights how crucial it is to continually respect moral and ethical standards. Islam offers a distinctive, morally-based framework for doing business and various types of employment. Along with the categories of economic activity that are acceptable and prohibited, the fundamental ethical standards of conduct are specified. Economic activity is given unlimited freedom in an Islamic community, thus anyone who wishes to start a business can do so while still adhering to Shariah.

In addition, Islamic morality and ethics also allow everyone to practice the traditions of the faith. Islamic principles are universal even though laws and regulations vary from one nation to the next, from one organization to the next, and from one culture to the next. Integrity, fairness, and public benefit are the three pillars on which Islamic business ethics is built. These values have two main sources: first, a devotion to and belief in Allah (God); and second, the stewardship of the earth, which establishes the foundation for moral responsibility. As business characteristics, productivity, perseverance, and excellence are emphasized.

Honesty

The importance of honesty in commercial dealings has been emphasized and affirmed by Islam, who have also highlighted how crucial it is to maintaining social harmony and peace. The real Muslim is the one who keeps honesty and integrity in all of his financial and economic transactions with people, even if they were not Muslims, according to the Prophet Mohammad (PBUH) and the Holy Qur'an, which have made this extremely clear to us. A true Muslim must also keep his word and carry out his promises, avoid deceit and fraud, avoid lying and perjury, respect the rights of others, and abstain from unwarranted legal action. A decent Muslim will also abstain from offering false testimony, indulging in graft, and charging interest. According to Islam, those who indulge in these vices are not real believers but rather disobedient rebels. Allah forbids any unethical and dishonest ways of making money, including bribery, gambling, and deceitful commercial activities.

Islam has a very strong stand against unethical commercial activities. It vehemently denounced all forms of unethical corporate conduct and illegal earnings. "Laisaminna man gashshdna," which translates to "It has outlawed all transactions not based upon fairness and fair play," is how the Holy Prophet (may peace be upon him) admonished the dishonest merchant (Whosoever deceives us is not one of us).

In fact, the secret to successful business dealings in which both parties please Allah and gain blessings is openness and straightforwardness. The Prophet (peace be upon him) said, "The buyer and seller have the right of option so long as they do not part from one another." If they were open and honest during their deal, they would prosper. The advantages of their agreement would be lost if they lied and withheld information. A person's honesty is a good sign that they prefer the Hereafter to this world if they manage their business affairs in an ethical and morally responsible way. He won't take the chance of angering Allah and receiving punishment in exchange for a minor advantage. He is also increasing the Muslim brothers' faith.

Justice

Among the virtues stressed in the Qur'an and the Prophet's sayings are the concepts of justice and compassion. The concept of fairness ('adl) is highly valued in the economics of Islam. This concept must guide all dealings in law, society, morals, and business. It ought to be applied to individuals, widows, orphans, tribes, communities, and even friendly rivals. It can be applied while communicating, giving testimony, acting as a guardian, drafting contracts, managing conflicts between parties, engaging with others, making choices about the law, and running a business. The economic notion of justice includes symmetry, impartiality, balance and equilibrium, fairness, and equity.

The verses of the Qur'an address individuals as well as those who hold positions of authority such as managers, directors, and other people-handling positions. Like truth, justice is a Divine virtue. This concept is upheld by Islam, which does not compromise on the truth. Even though the Qur'an places a lot of emphasis on the value of justice, the Prophet repeatedly advised the Muslims to uphold the value of ihsan, which stands for compassion, generosity, competence, and magnanimity. While the absence of "ad!" hurts people and disturbs peace and harmony, it has no adverse impact on ihsan. It suggests taking a more lenient stance than justice demands. It begins where the line of justice does.

The Prophet has persuaded his followers to act graciously when demanding their rights and generously when carrying out their obligations in accordance with the Qur'anic mandate, even if absolute justice is a legal responsibility and is thus obligatory. "The establishment of an Islamic government is predicated on adl, whereas the development of a truly Islamic society depends heavily on ihsan. The former is a legal phenomenon, whereas the latter is moral and religious. While 'adl ends exploitation and injustice and creates a true balance between rights and obligations in society, ihsan adorns society with generosity, love, mercy, forgiveness, selflessness, and devotion.

Public Welfare

One of the major principles of Islamic ethics is welfare, which derives from the concept of infaq, which recurs frequently in the Qur'an. According to the Qur'an, infaq is good deeds carried out according to Allah's (SWT) will (Aziz et al., 2008).

Islamic teachings, in contrast to Western economic philosophy, limit humankind's material aspirations if they have a detrimental effect on society's well-being: no one should be denied their basic needs or nourishment and live in poverty or deprivation. According to certain theories, injustice eventually hinders the achievement of human welfare, exacerbates social unrest and poor health, and slows down economic growth.

Since justice demands that everyone, regardless of race, color, or national origin, distributive justice is recognized as being important to the Islamic concept of an economic system (Askari et al. 2007)

2.2 Previous Study

According to the findings of a study by Kaukab et al. (2020) titled "The Impact of Islamic Values and Work Ethics on Entrepreneurial Performance and Intention to Grow a Business," Islamic Values and Islamic Work Ethics are interconnected and have a beneficial impact on entrepreneurial performance. It also claims that entrepreneurial success has a beneficial impact on a person's desire to start a business. Findings also demonstrated that Islamic principles could not be used to mediate the desire to foster business. However, because all three requirements were met, the Islamic work ethics variable did mediate. Additional study has revealed that the Islamic work ethic variable is somewhat mediated by entrepreneurial performance.

However, a study by Machmud et al. (2020) on the Characteristics of Islamic Entrepreneurship and the Business Success of SMEs in Indonesia found that traits like honesty, willingness to work hard, keeping promises, orderly administration, regular prayer, paying zakat and alms, as well as leadership qualities of entrepreneurs, have no appreciable effect on the success of the business.

Furthermore, in their study The Role of Islamic Work Ethics on Entrepreneurial Intention: The Study of Undergraduate Students in Indonesia, Widanal et al. (2020) support the findings of past studies that the Theory of Planned Behavior may accurately predict entrepreneurial intention (IE). The study also provides evidence in favor of the hypothesis that IWE is the primary driver of all TPB components, including Attitude Behavior, Subjective Norm (SU), and Perceived Control Behavior (PCB) (PCB). Because this study indicates that there are underlying assumptions behind intentions, IWE will be able to encourage Muslims to see entrepreneurship as a way to uphold the teachings of their faith (Islam).

Last but not least, according to research by Kayeb et al. (2010), business owners in Saudi Arabia identify as devout Muslims who see managing a company as a religious and financial obligation that will enable them to meet their financial obligations and contribute to the *falah* (well-being) of the Muslim *ummah* (nation) both now and in the hereafter. The findings also refute the generally held belief that Islam is fundamentally anti-modern and anti-growth and that Saudi Arabia's culturally based on religion will hinder the creation and development of a dynamic business culture there.

III – METHODOLOGY

3.1 Data

A descriptive-cross-sectional research approach was utilized to look at how Islamic work ethics effect Maranao entrepreneurs in Marawi City's organizational performance as well as to identify the study's concerns. It is a descriptive cross-sectional method since the information gathered is concentrated on determining the nature of the specific events under investigation. What distinguishes it is the simultaneous data collection and processing.

3.2 Model Development

In Marawi City, the study's location, a self-made survey questionnaire was delivered to thirty (35) Maranao entrepreneurs. The random sample approach was employed to select respondents. The questionnaire was split into two (2) sections. The first component is personal data, which contains demographic information about respondents such as age, gender, civil status, nature of business, number of years the firm has been in operation, and expected yearly business income. The second portion includes observations based on respondents' assessments of the impact of work ethics on business success in Marawi City. In Marawi City, the study's location, a self-created survey questionnaire was delivered to thirty (35) Maranao entrepreneurs. The random sample approach was employed to select respondents. The questionnaire was split into two (2) sections. The first component is personal data, which contains demographic information about respondents such as age, gender, civil status, sort of business, number of years the firm has been in operation, and expected yearly business income. The second portion includes observations based on respondents' assessments of the impact of work ethics on business success in Marawi City. This comprises of three (3) variables (honesty, justice, and public welfare) and five (5) items in each category, which are measured using a four-point Likert scale format, with four indicating a highly influence and one indicating a hardly influence.

3.3 Data Gathering Procedure

The survey questionnaire approach was utilized to collect primary data by giving a self-made survey questionnaire to 35 people. Because respondents can complete the survey at their own pace, this method was chosen. Since they allow for the data collection from a substantial sample of the study population in order to provide statistically meaningful results, questionnaires are especially beneficial when resources are limited. The researcher can obtain an accurate result using questionnaires, and the responses may be simply documented, making them one of the most common ways to collect data. It is also an excellent way to safeguard respondents' privacy.

IV. RESULTS AND ANALYSIS

4.1 Results

This section contains several tables that summarize all of the findings in relation to the study's questions. Tables 2-4 are sorted by mean rank, from highest to lowest.

Table 1
Profiles of the Respondents

Age	Frequency	Percentage
20 - 30	14	40
31 - 40	11	31
41 - 50	7	20
51 and above	3	9
Total	35	100
Gender	Frequency	Percentage
Male	12	34
Female	23	66
Total	35	100
Civil Status		
Single	7	20
Married	28	80
Others	-	-
Total	35	100
Nature of Business		
Clothing	19	54
Accessories	10	29
Food	6	17
Total	35	100
Number of Years in Existence		
0-5	2	6
6-10	8	23
11-15	12	34
16 and above	13	37
Total	35	100
Annual Estimated Net Income	Frequency	Percentage
P200,000 and below	2	6
P201,000 – P300,000	5	14
P301,000 – P400,000	10	29
P401,000 and above	18	51
Total	35	100

Table 2
Respondents' Islamic Work Ethics Based on Honesty

	Indicators	Weighted Mean	Descriptive Rate	Rank
1	I informed my buyer about any flaws or damage to the thing they were about to purchase.	3.23	Influence	1
2	I refuse to take advantage of my customers' urgent needs.	3.03	Influence	2
3	I advise my customers about current market prices of items		Influence	

	so that he can acquire the greatest and fairest price for the goods he is purchasing.	2.81		3
4	Allowing the maximum possible "information" about the going prices of good to be disseminated so as to allow the seller to get the best and fairest price for his goods. I give a little extra when it comes to weighing and measuring stuff.	2.83	Influence	4
5	I swear in order to persuade my consumer that the item is of high quality.	2.06	Weak Influence	5
AVERAGE		3.55	Influence	

Scaling: $4.0 - 3.27 = \text{HI}$; $3.26 - 2.51 = \text{I}$; $2.50 - 1.76 = \text{NI}$; $1.75 - 1.0 = \text{HaI}$

Table 3
Respondents' Islamic Work Ethics Based on Justice

Indicators		Weighted Mean	Descriptive Rate	Rank
1	I engage in ethical competition, which means that I only bargain with my competitor's consumer when their negotiation is canceled for some reason.	3.74	Highly Influence	1
2	I treat my consumers with the respect they deserve.	3.69	Highly Influence	2
3	I treat my customers in accordance with what is due them.	3.66	Highly Influence	3
4	I adhere to the "return or exchange" policy.	3.29	Highly Influence	4
5	My employees are fairly compensated.	1.97	Not Influence	5
AVERAGE		3.27	Highly Influence	

Scaling: $4.0 - 3.27 = \text{HI}$; $3.26 - 2.51 = \text{I}$; $2.50 - 1.76 = \text{NI}$; $1.75 - 1.0 = \text{HaI}$

Table 4
Respondents' Islamic Work Ethics Based on Public Welfare

Indicators		Weighted Mean	Descriptive Rate	Rank
1	I give a portion of my profits to the poor as zakat.	3.51	Highly Influence	1
2	I am open to suggestions, especially when the welfare of society is at stake.	3.11	Highly Influence	2
3	I provide a high-quality alternative product to meet the needs of my customers.	2.97	Influence	3
4	Even when supply is less than demand, I always price the products I sell at a reasonable markup.	2.94	Influence	4
5	In all of my commercial dealings, I have the well-being of the community in mind.	2.74	Influence	5
AVERAGE		3.05	Influence	

Scaling: $4.0 - 3.27 = \text{HI}$; $3.26 - 2.51 = \text{I}$; $2.50 - 1.76 = \text{NI}$; $1.75 - 1.0 = \text{HaI}$

4.2 Analysis of the Results

4.2.1 Demographic Data

The demographic information gathered from the respondents includes information on their age, gender, civil status, nature of business, the number of years the business has been in operation, and their estimated monthly income, to name just a few. In order to determine how demographic categories affect the Islamic work ethics of Maranao entrepreneurs in connection to business performance, this information was deemed crucial for the study.

The characteristics of the respondents led to the following conclusions: the majority of respondents (about 40% of the total) were between the ages of 20 and 30; 31% are between the ages of 31 and 40; and others are older than 41. Moreover, women made up 66% of the population. Given these facts, it is likely that Muslim women make up the majority of the local business owners. The bulk of respondents (80%) are married. 19 or

54% of the respondents are engaged in buying and selling of clothing, 12 respondents, or 34%, had been in operation between 11 and 15 years while 18 respondents, or 51%, reported having annual incomes of P401,000 or more.

4.2.2 Analysis of Variables

This section looked at the impact of Islamic work ethics on Muslim entrepreneurs' ability to run successful businesses from the perspectives of integrity, fairness, and public welfare.

The weighted average means of the respondents' answers to the question of how Islamic business values impact corporate success in terms of honesty (3.55), justice (3.27), and public welfare (3.05) were all promising. This demonstrates that the responders are significantly impacted by each of the three factors' specified components. In other words, Islamic business values, which place an emphasis on honesty, justice, and the welfare of the public, have a major impact on the respondents' company performance.

On the Influence of Honesty towards Business Performance

According to the responses to all of the questions about honesty, corporate ethics have a significant influence on the respondents' financial performance. Among these traits, the respondents' practice of informing the customer of any flaws or damage to the object they are purchasing (3.23%) stands out. Allah (swt) offers His followers the command to always be truthful in all of their relationships, in accordance with Islamic teachings. Al Qur'an, At-Taubah: 119 states, "O you who believe, fear Allah and associate with those who are truthful (in deed and speech)." The Prophet stated in a similar context that "Thou shouldst be honest, for honesty generates goodwill, and benevolence brings to Jannah (heaven)". Being honest could include stating the truth, which can be challenging.

On the Influence of Justice towards Business Performance

Justice holds that the financial success of the responders is significantly influenced by Islamic business principles. This is demonstrated by the average weighted mean of 3.27%. The response to the question about ethical competition had the highest weighted mean of all the items (3.74%), with respondents stating that they only negotiate with a client of a rival after their negotiation is canceled for an undisclosed cause. This means that while respondents accept that competition is legitimate, they believe that it can only be acceptable if the initial contracting parties' negotiations end in failure or are abandoned for an undisclosed reason. This finding is in line with Badawi's 2001 thesis on Islamic business ethics, which focused on Islam's normative teaching and argued that many of the religion's laws governing business dealings are based on the principles of lawfulness, honesty, and fair play.

It is disheartening that while having the highest weighted mean, this variable, which refers to companies who do not fairly compensate their employees (1.97%) and has a descriptive rate of not influence, received the lowest score. This is an example of the respondents' propensity to exploit the inadequacies of their workers, which is against Islamic law. Given this knowledge, it is crucial to remind the respondents that paying your staff what they are entitled to is one method to respect Allah (swt).

On the Influence of Public Welfare towards Business Performance

This variable has the lowest mean average score (3.05%). The respondents' Zakat (3.51) behavior was one of the factors included in this category. Zakat is an Islamic concept that educates those with more than others to share their benefits with those who have less. According to this information, the majority of poll respondents are aware of how Islam views money and possessions, which holds that Allah (swt) is the true owner and man is merely the designated custodian or agent of property (Muhammad Akhyar & Nur Barizah, 2009). The owner of wealth must therefore constantly be ready to utilize it for God's glory and to give to deserving causes. He'll thus grow more sensitive to the requirements of his culture (Abdalati, 1994). As a result, he'll become more attuned to the demands of his culture (Abdalati, 1994).

V. Conclusions and Recommendations

5.1 Conclusion

The success of several businesspeople in Marawi City, the Philippines, is discussed in this section in light of Islamic business ethics. After carefully examining the data, the following significant conclusions can be drawn:

According to a detailed analysis of the respondents' profiles, majority of them (around 40% of the total) were between the ages of 20 and 30; 66% of them were women; 80% were married; majority (54%) are engaged in clothing business, 13 or 37% had had been in operation between 11 and 15; and 18 (or 51%) had an annual income of P401,000 or more.

The majority of respondents believe that truthfulness, fairness, and concern for the welfare of others should be upheld as fundamental Islamic business ethics since they are believed to have an impact on corporate performance, and this has a good connotation. Some details are as follows:

First, respondents think that since it significantly affects entrepreneurs' company performance, honesty in interacting with people, especially customers, must be practiced for a firm to succeed. The fact that responders (3.74%) mention any flaws or damage to the product the consumer is purchasing is notable. All business-related results, whether favorable or bad, must also be communicated to the owner in order for them to make informed decisions or take remedial action as needed.

Second, justice asserts that Islamic business principles have a strong influence on respondents' financial performance. This is demonstrated by the average weighted mean of 3.27%. The respondents are aware of the advantages of good rivalry between them. They are aware that the original contractual party's agreement had previously been cancelled and/or annulled for reasons that were known exclusively to the parties prior to engaging into discussions with a client of a colleague.

However, one item under the justice variable is depressing, as the majority of respondents do not offer fair compensation to their employees (1.97). Although the descriptive rate has no impact on business success, the fact that they are not offering fair remuneration suggests that the respondents are exploiting their employees' limitations. As a result, it is necessary to warn them that what they are doing is opposed to Islamic doctrine.

Public welfare ranked last with a mean average score of 3.05 percent. It is clear from the respondents' actions that they apply the zakat custom to donate their profits to the less fortunate (3.51). Islam is highly regarded and inspiring because it encourages believers to share their blessings with others who are less fortunate. The respondents' ideas of wealth and property in Islam are coherent with this, where men are just trustees or agents of wealth because Allah (swt) is the ultimate and exclusive owner of everything in this world.

5.2 Recommendations

There is no denying the potential that even those who have a strong sense of faith and uphold Islamic norms could act unethically when conducting business. This can occasionally be caused by both internal and exterior environmental factors. This could happen because of strong needs that lead people to compromise moral principles and universal truths in order to further their own interests. Failure to follow Islamic ethical standards and principles may also be attributed to a lack of Sharia knowledge or a relaxed attitude toward Islamic work ethics.

Given that all of the responses were favorable, it is suggested that it would be ideal to encourage and instill in the respondents' minds the value of continuing their good deeds because these are viewed as *ibada* and a means of pleasing Allah (swt). Furthermore, it is advised that Muslims continue to pay particular attention to Islamic entrepreneurial ideals that are intertwined between one value and another in order to promote success in entrepreneurship.

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